3: Angulo & Freeland D-5 (1926) 1929
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197 193 In résumé, then, and provisionally, the dialect spoken by the Northern Paiute in California may be classified as a *Simple Pure-Relational* language, weakly *Agglutinative* in technique, mainly *Analytic* in structure.

Semasiology.

196 192 The following presentation of the semantemas of the language is an attempt to combine economy of space, ease in finding any word, and a semblance of logical grouping of concepts. Such grouping should be of great value for the purposes of lexical comparative work. Alphabetical order has therefore been abandoned for a decimal numbering system.

The conceptual grouping that I have adopted (and which does not pretend to be anything more than a convenient empirical one) is as follows:

1. Nature
   - 11 the sky
   - 12 the elements (fire, earth, water, air)
   - 13 time
   - 14 space
   - 15 number
2. The Animals.
3. The Plants
4. Man
5. The Body
   - 51 head and verbs related thereto
   - 52 hand » »
   - 53 foot » »
   - 54 body and organs
   - 55 life and psyche
6. The Tool
   - 61 special tools and actions
   - 62 material culture

111. sky *Komi'Ba*; sun *TaBa'*; moon *mina'*; star *Pa'TojoBa*.

112. summer *Taqa'*; winter *Tom·o*;

121. fire, camp-fire, *qoso*; fire, to be burning, *na'e*; to burn (transit.), *Tēna'yo*: ashes, *TiniihiP*; coals *TubuB'*; to make fire with drill, *mawi'iKẹ*; fire-drill hearth, *wo'i*; to fan the fire, *wiwa'Ga*; to blow fire, *PuTu·Ga*; warm, *yo'e*; hot, *iTiT*; cold, *iTsiTs*;

122. earth, ground, *Ti·P*; mountain' *q'ai·Ba*; valley, *yiPi'Kay*; stone, rock, *TciPi'*, "rim-rocks", *coPi*; obsidian, *Tu'Pisa*, *Taq'a'*; salt, *na'B'*; colour, *-KwTya'a* (suffixed), red, *asa'*; green, blue, *Pubi*; black, *Tubu*; white, *Toba*; yellow, *oha*; grey, *isi*; mottled, *mon·a·TaBi'a*.

123. water *Pa·*, rain *Pai'maB*; river *bu'u*, lake *Panīn'*, snow *niBaB*, ice *PaTsi'goB*.

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124. wind *iKwa*, *biKwaP*.

131. day *Ta BiyaB*, night *Toqau*, morning *nanime*, afternoon *TaBin* (?); all the time *aTee*, now, here *ya*, then *yaic*, already, past, *mo'ax*. 196 192

132. Continuative-Habituative *-win*, Future *-Tu'a*, *Kwi*, Conditional *Ka-* (?).

141. large, big *PaBa*, tall, long *oTé*, round *PaTsi'Pon·o'a*, square *momu' Tsatya'a*, flat, level *PaTa'Kwen·e'e*, small, little *Ti·Tse* (*-Tse* Diminutive), short *mi·Tse*.

142. north *Kwina''aBa*, south *Pana'Kw*, east *TaBa'Tami* (Cf. sun), wes *mana'BaTema*; up *Tugu'P·a*, down *TiBo*; here *ya'a*, there *o'o*, where? *hane* (from the interrogative *ha*); right *Té'maDain*, left *Di'naKw*.

151. [the numerals are usually given with the suffix *-yu*]: one *cē·mē'*, two *waha'*, three *Pahe'*, four *waTse'Kwe'*, five *ma·ne·Ke'*, six *na·'Pahe'*, seven *na·Ta'KsKw* eight *wa'·KaDo*, nine *cēwa' ·KaDo*, ten *mano'*, from eleven to nineteen: formed by one to nine followed by *-maT siPoK* "added to", twenty *waha'mano'*, twenty-one *waha'ma cēmē -maT siPoK* (i. e. "twice ten and one added"), twenty-two *waha'ma waha'-maT siPoK* ("twice ten and two added"), etc..., thirty *Pahe'mano'*, thirty-one *Pahe'ma cēmē-maT siPoK*, etc..., hundred *KwayT*.

152. and, with, etc. *na*, *ono*, *noqo*; *-c* (suffix; also used to express Conditional); very *ini*; not *q'ae*, question *ha*.

153. only, single, *zi'ma*, *yaic*; all, everyone, *no'oyon*, *no'oqo*.

200. animal (no general word); hide, skin *Pihi*; antler, horn (same word as forehead *aa*); tail *Kwasi'*.

210. buffalo *Kutsu'* (now "cow"); grizly bear *oha·yo'na*, cinnamon bear *co·na'*, black bear *KaKw'*; deer *TēhēTy*, *TēhēTc*; elk *Pa-TihēTc* ("big deer", apparently same lack of a distinct semantema in several other Shoshonean languages); doe *xaPi'aB*, fawn *iwa'*; antelope *Tin·a*; horse (see "dog"): cow (see "buffalo"). 196 192 136

220. puma *Kakwi'-Toho* (see "bear" and "lynx"); lynx *Toho''o*.

230. dog *PoKo* (now "horse"), *caTi'i*; wolf *ica'a*, coyote *iza'a* (cf. "wolf", also the appended Text);

240. mountain-sheep *Ko'yP*.

250. rabbit *Taho'a*, hare *qam·ō'*; porcupine *TsaGui'Tē*, beaver *Kohi'i*, marten *Pa-TsuGo*, skunk *Pqqi'Tce*, weasel *Pa-BiTse*; groundhog *KiTē*, ground-squirrel *TsePic*, gopher *KooTse*, rat *TēKa'wa*, mouse *PuṇaTs*, mole *ya·'TsiP*.

260. bird (general word) *huTsi·Ba*, feather *TiTam·a*, egg *an·oho'*; quail *TuKTa*, grouse *Paqogo'o*, crow *aTa'*; golden eagle *Kwina'a*, bald-

196 headed eagle *Pasia'*, vulture *wiho'*, chicken-hawk *TaBuTsi Kiri'i*,
192 sparrow-hawk *Kini'*; heron *PoiKwasa*, crane *wasa*; duck *KuTa*,
[136] geese *naKeT*; woodpecker (flicker) *aTsa'Ba*.

290. fish (no general word); salmon *aq'a'i*, trout *PaKwe'*.

290. spider *coaT*; grasshopper *caDoDa'a*, cricket *nizyo*; *mohiP*. horse-fly *PiPiT*, bee *nobTa*, butterfly *Tso'a'nene*; worm *wo'aB*.

196 300. wood *Ku·na*, dead-wood, fire-wood *PasaP*; root *Tina*, trunk *niwia*
192 bark *aPo'a*, branch *ma'na*, leaf *ceaKv*, sap *axoPi*.

137 311. tree (general term) *PohiKya'i*; pine *wogoP*, pine-cone *q'aa*, juniper *wa·P*, fir *q'aTaB'*, spruce *winiP*, poplar *siṇa·B'*, willow *ci·B*.

312. mountain mahogany *Tupe*.

320. grass (general term) *waha'Bi*, wild buckwheat *aTsu'*, tule : *caiB*, *PiBuP*, *Tovi'Ba*, foxtail *monoPi*, tobacco *Pacmu'*.

330. wild onion *haP·e*, wild turnip *huni'Boe*.

340. nut *oho'*, pine-nuts *TiBa*.

350. berries (of juniper tree) *apu·i*.

360. wild plum *Toyo*

370. seeds *PuhiK^{w}Tya*

196 410. person; people *neim·i*, man *na·na*, woman *mogo'ne*, old man *wa'eTs*,
192 old woman *Piya'waBi*, young man *naTs*, *TuimiTsi*, young woman *Tsia''a*, little boy *naTi'*, little girl *Tci'a'*, baby *oha'a*.

420. paternal grandfather *Kinu''u*, maternal grandfather *Togo'*, paternal
[601] grandmother *huTse'*, maternal grandmother *mu'a'*; father *na*, mother *Pia'*, paternal uncle *hai'i*, maternal uncle *aaTs*, paternal aunt *Pahwa'*, maternal aunt *PiTo'*; elder brother *PaBi''i*, younger brother *Kwaṇa'a*, elder sister *hama'a*, younger sister *Pine'e*; son *Tua'*; daughter *Pati-*, nephew or niece [through a brother] (uncle speaking) *huza'*, id° (aunt speaking) *aDa'Tsi*, id° [through a sister] (uncle speaking) *manaK'*, id° (aunt speaking) *miDo''o*; husband *noTe'K^{w}*, wife *Kuma'*, father-in-law or mother-in-law *yahi'*, brother and sister-in-law are composite terms made up of nephw + mother, niece + son etc.

430. I *ni*, thou *i*, you and I *Taa*; he, she, it, this, man, etc. *usu*, *isu*, *masu*, *Pisu*; myself, yourself, himself, etc. *-zun*; (essential possession) *i-*; accidental possession *-Ka*; [Refer to the grammatical sketch].

440. shaman *Puha'gam*; chief *PaBe'*.

450. strong *ini*, small *TiT·i*, pretty *TaBia*.

460. Paiute *neim·i*, Pit River Innian *ici'cawi'*, Klamath *PaKwi'Diq'a*, Modoc *ca'i'iDiq'a*, Maidu *TaKone*, Warn Spring Indian *aga'Tse*, white man *TaiBo'o*; Local bands of Paiutes : see Ethnography.

196
192

510. head *Tsq'PĭGi*, forehead *aa'*, nape *q'awo'TsoP·a*, hair of head *soPĭ'i* neck *q'uTa'*, Adam's apple *noTo'*, collar bone *Tai go'DaP·i*.

511. eye *Pu·ĭ'*, to see *Pow·e*, to search *naT*.

5120. mouth *'iiP·a'*, lip *TiP·a'-q'a·'Kw*, chin *q'amu'*, tooth *Ta·ma'*, tongue *iqo'* (perhaps *i-qo* = my tongue), hair of face *musu'i*.

5121. to eat *TiKa'* (pl. same), to drink *biBĭ'* (pl. same), to bite *Gii'* (pl. same), to spit *TubiP*, to taste *Tim·a*, to suck *PiTsi'*.

5122. to tell (*Tĭ·K*) (pl. same), to ask *Tĭ·Bin'* (pl. same), to call *Pa'i* (pl. same), to cry *yaga'*.

513. nose *musi'*.

514. ear *naqa'*, to hear *naqa'*, to listen *naqa Pin·a* (i. e. "re-hear"), deaf *qac naqa dawa·qa* (not hear ?).

5200. hand *ma·i*, finger *mawĭ'an*, thumb *Toq'*, index *Poyn*, arm *PiTa'*, wrist *mawĭ'Dzago* (Cf. ankle), nail *TsiTu'*, elbow *maTsi'bi*, shoulder *Tsoa'Bi*, forearm (like arm).

5210. to touch *Dzam·a'*, to feel *wim·a'*; heavy *nini'Kwi*, light *yaya'Kwa*, smooth *PataKwin·ĭ'a*, rough *PoBoTaq'a*, soft *yuTsoq'a*, hard *oboP*.

5221. Dative case *-maT*; to have, to have got *GaT* (pl. *Tya'yu*); to take *Kwibĭ* (pl. *bi'ma*); to give, to send *mametc*, *mamiya*, *sa'a*, *maKim·a'*, *mami'TyaK*, *Kia'u* (pl. *bimi'u*).

5222. to make *han·e'* (pl. *mahin·e'*); to stretch *TsaToDoB'*, to tear *Tsq'a'u*.

5223. to hit *Tona'* (pl. same); to push *Ton·o'yoy*, to pull *zama'*.

5224. to put, place *oaTKĭ* (pl. *'Iiu'na*); to lay down *haP·ĭ'* (pl. *Pukwa'*).

530. foot *KiKĭ*, leg (from hip to ankle) *PiKa'Bi*, hip *Tsim·u'*, knee *mia'wo*, ankle *Tawi'zog*, sole *Tapi'Da*.

531. to go *mi'a* (pl. *nawasi*), to depart *mia'o* (pl. *mia"o*), to walk *mi'an·o* (pl. *wayo'gan·o*); to come *Kim·a* (pl. same), to come back *Kim·a'o* (pl. *Kim·a'a*), to go up, down, formed by go + up, down; to run *Pizam·i'a* (pl. *TanoBane*); to jump *naTa'winai* (pl. *naTa'waTiyu*); to roll *Tima'bik*; Inessive case *-BaT*.

532. to carry on back *no'o* (pl. *no·n·o*), to carry in arms *saTyaKw'*, (pl. *saTĭ'man·o*); to bring *o'sa* (Cf. to give, send).

534. to stand *win·i* (pl. *q'on·o*), to fall *hanoaq'a* (pl. *abitayc*), to rise *yobTsi·i* (pl. *yozi·u*), to lie *habi'TaBe* (pl. *Pukwa'u*) [Cf. to lay down 5224], to sit *qaTi* (pl. *a·Ta*).

535. to kick *wumu'DzewaT* (pl. *wumu'Dzegwat'*).

5410. back *buPĭ'wayT*, belly *Tsii*, chest *nina'Bi* breast *Pibi*, milk *PiDza'*, buttocks *TsaBo'*.

5420. skin *Pibi* (Cf. breast 5410), also *Tsibo'PoDo*, bone *obo'* (Cf. *oboP* = hard).

196 5430. blood *Pīī*, fat *Tyuku*, sweat *Kuna'a*.
192 5440. heart *īDīT*, vein *Pawī'*, liver *nīwī*, guts *cii*.
5450. anus *TsaBī* (Cf. buttocks 5410), to defecate *Kwit·a*; testicles *nogo'*, phallus *Kwīa'*, cunnus *cuu*, clitoris *uiTsi*, pubic hair *su·hī'*, menstruation *nama'Dagai*, to copulate *oq'o*.
55. to think *zuhan·i*, death *Tīa'u*.
611. knife *Kwihi*, ax *KuTsa'no*, to cut *TsKya'u* (pl. *TsiBoqa'u*), to chop *KuTsan* (pl. *Poq*), to cut meat with flint flake *Taqaa* (Cf. obsidian 122).
612. Instrumental Case *-ma*.
621. bow *Poṇo's·a*, bow-string *PagaKwi*, arrow *huaBe*, arrow-point *Pizu'-ma*, obsidian arrow-head *Taqa*, arrow-shaft *wa'aTī*, grooves on the arrow-shaft *TīTsaP·o*; poggamoggan war-club *TīP'i TaPon·o*; elkskin armor *TohPī*; to kill *BaTsa'*, *q'oi'*, to fight *nahko'e* (pl. *naqoya*); to hunt *Tīhoa'wa'i* (pl. *nay'mo'a*); war *naa-Kwi*.
622. digging-stick *Poto*.
623. mocassin *mo'q'o*, legging *Kosa*, snow-shoe; *cīKī*, beads *Tso·-meBi*, ear-ring *nagKa'goe* (cf. ear *naq'a'*), necklace *TīgaKya*; breechcloat *PiTsaPoyo*, loin-cloth *oPizin·aKwe*, *ToPaDa'a*; shirt *was·ī*.
6241. house, tent, camp *noBe*, door, window *Tawaq'*.
6242. to cook *sa'a* (pl. same), meat *aTuku'*, metate *maTa'*, to grind seeds *Tucu'*, mush, soup, *noho*, to eat mush with the fingers *ige*, spoon *KoDo'o*, bread *TīKa'Ba* (Cf. *TīKa'* = to eat)
6243. basket *woBoi*, *Tsam·ī'na*, rabbitskin-blanket *wiKya'*.
6244. buckskin *naconoyaB*.
6245. to buy *TēmēK* (pl. same).
625. smoking pipe *Tois·a*.
627. tule boat ("balsa") *saKi*.

TEXTS.

Conversation.

193 1. You saw us last summer when we came with our baby.
muas Taza' nimmi yao mo'o mi-Tua'-no-s
already summer we (excl.) here come us-son-with-and
ī mi-Pon·e
you us-see.
2. This time I came alone without my wife and without my baby.
ya· nī q'ae i-noTe·Kwa-no Kim·a i-Tua'no

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

6. agui.—Big trout of Pyramid lake, the very smallest weighing 2 pounds and commonly 25 to 30 pounds, 4 feet in length, with the maximum diameter of 7 to 8 inches, the body being lens-shaped and narrower from side to side than from back to belly. *Salmo henshawi.*

7. tana-agui.—"Spring-trout," at Pyramid lake, so named because it is caught in the spring, 18 inches long. *Salmo henshawi.*

8. kuyui.—Black-skinned fish of Pyramid lake, gray-skinned variety of Winnemucca lake, body round in cross-section, 4 inches in diameter, 20 inches long. *Chasmistes cujus.*

The following quotation from Snyder shows the great importance of the last mentioned species as food:

In former times the coming of the "cui-ui" was a great event, not only for the Pyramid Lake tribe but also for other Paiutes from far to the south, who sometimes reached the fishing grounds in such a starved condition that many were unable to survive the first feast. At present numerous little camps may be seen along the river during the spawning period. The fishes are caught in large numbers and tons of them are dried for later use.

Mollusks.—Whether or not mollusks were sufficiently numerous to constitute a source of food supply was not learned. The river mussel (osapE), *Anodonta oregonensis*, was made into ornaments. Natches said that if California Indians who traveled to the borders of the Northern Paiute country wore any ornament of abalone or olive shell, the Northern Paiute would desire it the minute they saw it and would trade for it. The shamans had so great a use and desire for olive shells that they would dream about them. Both men and women wore abalone and olive shell ornaments in considerable quantities. The abalone, *Haliotis*, is called puidua'a. Olive shells, *Olivella biplicata*, are known as potE. Possibly the word potE or pote may be generic for any species of univalve, since the local fresh-water *Lymnaea stagnalis wasatchensis* and *Helisoma trivalvis* are also called potE.

Plants.—Following is a list of a few Northern Paiute names of plants and their uses as learned from Gilbert Natches. The Gosiute equivalent as taken from Chamberlin[48] is also given whenever it is in anywise similar.

pamahapo, bog-rush, *Juncus*. Gosiute, pa'hwap, pa-ma-wap.

pipobE, triangular tule, *Scirpus nevadensis?*, seeds eaten.

sai, tule, *Scirpus lacustris*. Gosiute name, saip.

sawipi, sawapi, sagebrush, *Artemisia tridentata*. Bark used for sandal padding, also to carry fire from place to place; compare Shoshoni word wa-ap, to burn, and Gosiute words, wap, wá pi, juniper.

[48] R. V. Chamberlin, The Ethnobotany of the Gosiute Indians of Utah, Mem. Am. Anthrop. Assoc., 2:329–405, 1911.

Wadátkuht

224 a baby rabbit in distress and caused grown rabbits to investigate the trouble.

Deer were hunted wherever they could be found but the informants named a number of specific places where deer were [103] hunted. Those places named were Observation Peak (Toka kudzu'ni'), Cold Springs (Saib), McDonald Peak (Tunai katud), the spring at the Shinn ranch (Saga patsóna), a section of Madeline Plains, at the High Rock ranch (Pagushuhad), and at Hot Springs Mountain (Tusi katu').

The favored times for hunting deer were during the fall and the winter. One method of taking deer was by means of a fire surround (kopida) in which the hunters would contract their circle to bunch the deer for slaughter. Another method was for the hunter to strike antlers together (pusa' inya') to attract bucks who tended to be curious of the sound. Deer were also attracted to the hunter by cried like a fawn in trouble. The hunter made these similated cries of distress with his voice, not merely with his lips.

In butchering a deer the legs were cut from the body at the joints after the animal had been skinned. The informants did not say whether the deer was hung up for skinning and butchering, or whether it was left upon the ground. In any case the lower leg bones and hooves were left with the hide. The head was skinned out and the skin of the head not detached [177] from the remainder of the hide. The back strap was stripped from the back of the carcass, and to avoid bad luck, care was taken not to cut it. After the back strap was taken off the sinew was removed and then the vertebral column could be cut, [262] but not before the sinew was removed. The vertebrae were eventually torn apart and "eaten", presumably after being roasted.

[192] Skinning the carcass was called tusik^{ya}, and was done with a knife called numutusikyan ("people skinner"). To [412] break a bone that had been roasted on hot coals to remove [262] the marrow was tuhuk^{a}. The soft loin was taken out separately and given to the children to eat, and the remaining better [251] meat was made into jerky. Ribs with meat attached were hung to dry to be boiled in the winter. The ribs were gnawed clean [237] and then used, if so desired, as knives for scraping hair [192] from hides. To gnaw meat from bones was called kutsi'wi', [264] from the word si'wi', to gnaw. It was common practice of the Wadátkuht to gnaw all bones to get as much from them as possible.

Wadátkuht

762 Another Wadátkuht man was mean to his wife and beat her. As a consequence she became despondent and took wild parsnip to kill herself, but when her relatives found out what she had done Kitty was again called upon. She got the woman to drink some cream and saved her life.
[557]

561 Status Terms. The following status terms were recorded: baby, ohá; boy, nátzi; girl, tsia'; young man, tuibitsi;
192 young woman, siadum; woman, mogut; old man, wa'its; old woman, biawuhb.

838 Transvestites. Men who would rather do women's work were considered to be "sissies" and were made to wear women's clothes until they could be more manly. They were despised by both men and women and did not marry. This judgment, however, seems to be heavily colored by the more recent white standards.
[177]

648 Warfare. Susy told of a fight once between the Pit River people and the Paiute in the Susanville area (she firmly maintained that Susanville was in Wadátkuht territory, but she stands alone in this contention) that apparently occurred long before white occupation of the region. The Pit River people had a doctor who sang a song to keep the Paiutes asleep in the early morning so that the attack could be made with safety. The doctor said, "Sleep, sleep, sleep, Paiute people sleep". The Paiutes were not caught asleep, however, and they repulsed the attack with a heavy loss to the Pit River attackers. One Pit River man was left alive so that he could carry the story back home and organize a revenge party. The Paiutes wanted this because they then could kill more Pit River people. In the last war party the Pit River people would send (just how the Paiutes would know it was to be the last party was not stated) the Paiutes would kill all the enemy. The Pit River people fight "because they are mean". Susy's father's father tied eagle feathers (possibly just one) in his hair for his power so that the arrows shot by the Pit River people would be ineffectual.
[754]

Ike and Kitty said that the Pit River Indians and the Paiutes fought a lot and the Paiutes finally got tired of being attacked and banded together and went to Big Valley, in Achomawi territory, and killed many Pit River people. This action stopped the Pit River raids. Some Bannock were said to have helped the Paiutes in this fight which took place before the white people came into the country. The fighting lasted for only about one and a half hours.